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THE HERO THAT NEVER LOST A FIGHT.

This is the title of an address delivered at the last anniversary of the Bible Society of Maine, by the Rev. Dr. Denis Wortman, of Saugerties, N. Y. After a vigorous and impressive introduction, which the crowded state of our columns forbids us to reproduce, the speaker said:

I propose to speak to you on the great multitude and the great variety of triumphs the Bible has gained in its conflict with the world. The Hero that has never lost a fight.

It is fair, in the first place, to note its moral triumphs—the manner in which it has conquered the greatest temporal powers of our earth. It surely has met them; it has scarcely ever been a step without encountering them. These powers have usually been hostile to it. Partly because they could not sympathize with its pure and lofty spirit; largely because they have themselves so generally been established upon wrong. The despotic will of the strongest, or the most adroit, or even the most cruel, has frequently been constituted law instead of the consent of the people. Anarchism, with all its wildness, has this true thing to complain of—that most of the thrones of the world have been reached by violence and blood. Of the first twelve Cæsars of Rome only two died natural deaths, and all know by what ruthless wrong the first of them obtained the dictatorship. You can hardly point to a royal family in any nation that has not come to royalty through murder somewhere, and noble has often been only another term for ignoble; while almost all centralizations of power outside of republics are the result of personal and family ambitions that have overmastered the thought and purpose of the great body of the people. It is but natural, therefore, that what has been wrongly gained should be wrongly employed. Power secured by fraud, by bribes, by murder, is by such means retained and such purposes is made to serve.

The Book, therefore, which prohibits these vices, which sternly denounces them in princes as well as

in subjects, must not expect their patronage but their disesteem, and if need be their silencing persecution. Then, too, the peoples that have misunderstood its religious and benevolent intent, that bound to other faiths have deemed it a cruelty to forsake their own for another, that have seen repellant exemplars of its spirit in the derelict lives of its believers—no wonder this faith has been opposed by men. What amount of persecution and other hostile contradiction it has encountered, there is no need to dwell on in detail. The end of its divine Founder was representative of what befell a large body of his adherents. How many of those who foretold his coming were put to death by those whom they had themselves anointed kings! Of his immediate followers the beloved disciple alone escaped martyrdom, and since that day, from the martyrs of Rome and Carthage to Savonarola, Cranmer, Huss, Latimer, how many thousands of thousands have gone to their reward in the chariots of fire!

And yet the really conquered, who? Not they who like Lambert could say, "None but Christ, none but Christ!" or with Taylor, fairly leaping across the fields on his way to martyrdom, could exclaim: "Now I lack but two stiles, and I am even at my Father's house." Surely, not these. Yet who were the conquered, and who the conquerors? Ever has it been the final result—woe to the nation that has come into conflict with Christianity and has kept the conflict up. The gospel has been sure to win. In one of two ways certainly: either it has brought them under its control, or it has seen them perish. Where are all those nations that once conspired against Christ, the Jewish, the old Roman empire, and others? So far as Christianity came to rule them they stood secure, but when they rebelled they turned toward their own ruin. And so to-day and evermore it shall be, the nation and kingdom that will not serve Thee shall utterly perish.

Yet look at the brighter side of it, the many kingdoms the gospel truly subdued and by subduing saved. It used not carnal weapons, and yet it triumphed. It emanated originally from a few despised followers of a despised member of a race that was itself despised and hated of all the world. These few

disciples of a Master who was put to such shameful death as no humblest, basest, most criminal freeman of Rome might suffer, went forth to cities and countries of their enemies, and in the face of obloquy and persecution succeeded in so establishing the faith that in three hundred years it mastered the empire, and had a Christian Constantine on the throne whence had issued the bloody edicts of Nero, Domitian, and Trajan. Thence Christianity pursues its triumphant course. From that day on it has brought under its sway one power after another until, by that fresh ardor, intelligence, virtue, piety, with which it has inspired them, it has elevated them to the position of the most princely, vigorous, permanent nations of the world. Outside the Christian peoples of to-day there is no acknowledged and real civilization! And, say what men will, the religion of Jesus is the controlling force among them to-day. It has vitalized dead nations, it has broken up false maxims of government, it has imparted an unwonted dignity to righteous law. It has to great degree destroyed that false patriotism which vows its primal and ultimate allegiance to that spot of earth where one happens first to see the light, and has successfully taught a broader principle—that to love the world is a greater virtue than to love one's own nation, and to love God a greater than to love the world. In many nations Christian men by their strong influence hold the balance of power, and in America and in most of the nations of Europe rulers have to consult Christian ideas and yield to moral forces. Sometimes indeed a Christianity that has grown effete through wealth and pride of power receives rebuke and instruction from an ignorant people, just emerged from barbarism into Christ's beautiful love; as, for instance, when the Christian queen of Madagascar illustrated Christian forbearance against French aggressiveness; or where, great Germany and great America on the very edge of disgraceful battle, their ships shattered by God's protesting winds and waves, are taught the principles of Christ's Sermon on the Mount, the Christian converts from Samoan cannibalism, who help save the lives of shipwrecked enemies, invite them into the homes they gladly quit for them, nourish them with their best bounty, and bid them Godspeed as they sail off upon the sea! A sermon, a very parable, a condensed historical argument for the faith once delivered to the saints, the Christian forgiveness and gentleness of the recently converted Samoans giving moral obligation to the international council that to-day sits in Berlin and holds in its hands the destinies of the three great nations of Christendom! Such the physical triumphs of the Bible—its commanding influence on nations.

Observe next its successful contest with the philosophical and theological tendencies of the ages. A wide field before us here, of which we can only take hasty survey. But I have always loved to reflect upon this marvellous way in which the Bible has met opponents of so various characters, opinions, and methods of assault. Dr. Murphy, of Scotland, makes this striking analysis of the first verse of Genesis, "In the beginning God created the heavens and the earth:" "This sentence denies atheism, for it assumes the being of God; it denies polytheism, and among its various forms the doctrine of two eternal principles,

the one good and the other evil, for it confesses the one eternal Creator. It denies materialism, for it asserts the creation of matter. It denies pantheism, for it assumes the existence of God before all things and apart from them. It denies fatalism, for it involves the freedom of the eternal Being." It is interesting to note a single passage at the very beginning of the word, like a sword striking in every possible direction at whatever foe, as though symbolic and prophetic of the way in which that word was to meet and has met the multitudinous errors of every age. In its earlier stages, and when yet incomplete, it had to contend with the Canaanitish fetichism, then with the Persian materialism, then with the Judaistic formalism and pride; then with the Greek eclecticism and sensualism and the Roman polytheism, together with the various philosophies of the disappointed religionists of those two peoples. Then came in the Eastern gnosticism, then the hydra-headed heresies of the third and fourth centuries. Then it had to work its way along the centuries loaded down with the vices and the superstitions of the middle ages; then came the corruptions preceding the Reformation; shortly after the old third century heresies revived. Since then its enemies as numerous as ever, not using new weapons, but giving a knowledge and polish to the old. Spinoza declares for atheism; Hume and Gibbon for a universal skepticism; Voltaire glories in his unwise wit; the splendid scholarship of Germany sifted the Scriptures to disprove their authenticity and genuineness. Then came German pantheism and then French infidelity (Pilate and Herod for this once friends again in their hostility to Christ), with braver hearts than ever. Then England, owing all her greatness to Christ, must contribute her skeptics too; alas, America as well, as ill! By very students of the works of God those works of God are bid to testify against their Author; and, most dangerous of all, within her own communion the Church has all along had those who have baptized infidelity herself in the name of Christ, and clothed her hideous form with the mantle of a Bible language, deceiving if possible God's own elect!

And yet out of all these dangers the religion of this book has come unharmed, stronger than ever in the confidence and affections of men, ready for any fresh adventure with its foes. And so I revere this book. It stands before me as the old hero of the toughest wars, that never has lost a battle. And as I want to be on that side which by the grace of truth and God shall conquer, side by side with this war-worn veteran I wish to stand, and wish you to stand, so we all may share in the final triumph.

See, in the next place, its Christian victories over all those difficulties that grow out of distinctive national peculiarities—its ethnological triumphs.

The human race is usually divided into the three great families, Japhethic, Shemetic, and Hametic. These again are subdivided, and every nationality has its peculiarities of feature and form, so by a look you can generally distinguish to which one belongs. This very minutely, so you can tell not only whether one be, for instance, a son of Japheth, but if so whether German, Italian, Russian, French, Spaniard, English; and, if belonging to Britain, whether English, Scotch, or Irish. Still more can you subdivide,

and one well acquainted with England could tell almost his very county and town. All these differences grow out of multiform variations of long hereditaries, affected further by features of climate, soil, occupation, temperament, education, training, language, etc., peculiarities of physiognomy and form, of brain and heart.

Now the point I wish to make is this, that the Bible is a book adapted to all these national traits. Not so with any of the other sacred books of the world. The Koran approaches nearest to it, but what truth is incorporated into it from the Old Testament is mixed with as much effrontery and nonsense as the Book of Mormon itself. The Aryan Vedas have elements of mysticism, poetry, religion; and without any true religiousness the writings of Confucius have many admirable moral precepts; but neither of them is suited to the world at large, and could not grow on a European or American soil, and with their gross sensualism it is a blessing they cannot. By their very peculiarities of what I may call material and temper, they are confined to the peoples of the Orient; and even with the help of a few agnostic poets, and even if Christianity did not stand in the way, they could not possibly satisfy our Western races.

Mark now this singular fact: Among whom had the Bible its origin, and what people has it brought under its sway? It originated with a people of more characteristic nationality than any other, a nation always very small, a nation more narrow-minded and more rigidly aloof from others than the Chinese, a nation peculiarly given to form and ceremonial, a nation of intense self-righteousness and conceit; and yet from that nation, that sympathized with humanity less than almost any other, there went forth a religion that sympathized with all humanities, was adapted to all climates, cultures, times, conquered the most advanced races, and, taking hold of others of perhaps still more positive type, who were dwellers in forests, without civilization, given to all monstrous ideas, and without delicate religious sentiment, educated them into the present Germany, France, and Britain. Having such obscure birth, and now the master faith of the world, what a testimony to the divinity of its origin!

What falls in with this thought is its adaptation to individual traits and requirements. How diverse are human physiognomies! Scarcely two people anywhere you cannot readily tell apart. Beneath the countenance, the same diverseness of spirit, perhaps greater. How frequent the expression that one cannot enter into the feelings of another!

Now the beauty of the Bible is that it can enter into everybody's feelings. Not a child of man for whom it has not some blessed help. That High Priest who is touched with a feeling of our infirmities hath seen to it that it has something adapted to every case. It has those foundation truths which are savingly comprehended by the faith of the feeblest, while it hints at mysteries into which angels vainly gaze. It reveals a Law that condemns the most self-righteous, and a Redeemer who pardons the most guilty. It offsets love of the world by a superior, un hurtful, and helpful other-worldliness, and rebukes human selfishness by proclaiming that original altruism which modern sentimentalists would palm off as their own discovery,

and illustrates it by the unselfish life and death of Jesus. It neutralizes a mere ceremonial of worship by offering us the Lamb of God—a sacrifice made once for all on Calvary. It gives the divine philosophy of religion—that theory of it which must necessarily be the only true one, and for this reason of universal adaptation—that we must repent in order to believe, must believe in order to love, must love in order to obey; and emphasizes and enforces this by directing us to that beloved Son of God, who was so true that he must be believed, so kind that he must have our love, so yielding to the wants of a suffering world that the world, sinning but redeemed, must become obedient unto him! And so for every man this divine book has some divine help. The wise man will always find it his teacher; the man proud of morality, station, influence, must yield to this Master-soul. The heartbroken mourner need not longer weep, here reading of the deeper and sympathizing sorrows of the Lord. The despairing sinner must cease from his despairing, directed here to the divine-human sacrifice for sin. Here is submission, sacrifice, service, love!

And now, my friends, what comes of this argument? What shall we do with the word that hath won so many victories?

The first thing we shall do will be to believe it. It has won its way to our faith. It has attested its power by overcoming without carnal weapons so many carnal kingdoms. It has proved its divine depth and truthfulness by already outliving so various assaults from so many foes. It has shown its adaptedness to our general humanity by its qualifications for every age, clime, nationality, individual life, and requirement. It has been the overcoming warrior in so many conflicts that it were false to the teachings of history to throw discredit upon it now. * * *

What else shall we do with it? We will love it—it will love it for what it is, will love it for what it has done. What has conquered so much in the world shall have our homage. We will heed its warnings. We will believe its promises. We will accept its revelations that have been hid from ages and from generations. We will enter into the deep spiritual life it makes possible on earth. We will possess ourselves of the eternal life it assures. We will without delay embrace the divine mercy it proffers, and trust and love the divine Redeemer it makes known.

And one thing more we will do: we will give it to the world. It is too good and sacred a treasure to confine ignobly to ourselves. With little sacrifice we can give it to the few; but so completely grand, worthy, divine is the book—so full shall be the joy of those who receive it—we shall be ashamed to give it in measure scant, and with all our hearts we will furnish it with largest bounty and send it on its mission of mercy all over the world. Receive it, ye nations! Receive it, ye nations, and be blessed! The gospel that proved itself superior to the religion of Judea, wiser than the wisdom of Greece, and mightier than the empire of Rome; the gospel that has supplanted gloomy barbarisms with benign civilizations; the gospel that, upturning false religions, has had that more unusual faculty of constant renewal of itself; the gospel that has established so widely individual freedom and constitutional government; the gospel

that has shivered the idols of paganism and mammon, and revealed the infinite Father and his redeeming Son; the gospel that has established asylums and hospitals, given inspiration and purity to art, encouraged and developed science, and made the nineteenth century possible; the gospel that has converted the most abandoned, and saved thousands of millions for the skies, and is the sure and only hope of man, we tender, O sons of men, in all climes to you! Receive it, ye nations! Not a cold obligation we deem it, but a peculiar favor and a blessed privilege, that we may send you with our Christian greetings this precious book of God. Receive it, ye nations—India, China, Japan, poor Africa—ye islands of the sea! It shall substitute a holy faith for your immoral idolatries, and a sacred hope for your dark despairs. It shall give you Christian homes, and save you and your children from barbarous sacrifice in river and in fire, pointing to the Lamb of God, slain once for all a sacrifice for sin from the foundation of the world. It shall comfort you in your sorrows, shall fortify you in temptation, and lead you to consecrated lives and peaceful, aye, triumphant deaths; and through the teachings of this word, which we send you by Bibles, missions, and prayers, we hope by the grace of Almighty God to meet you, O peoples of Orient, of Occident, among the ransomed of the Lord on high!

FOREIGN DEPARTMENT.

CUBA.—Mr. McKim says:

You will see an account in the newspapers, no doubt, of a great storm, which would have been called the equinoctial if it had arrived a little later in the season; but whatever its name, it has been sufficient to obstruct and delay travel for a week, and is probably the cause of my not receiving advices from New York. At any rate, the great heat of summer has been moderated by it, and so, instead of complaining of interruptions, we feel grateful and recognize God's ways as right and best.

Some days since the principal teacher of the public schools told me that he is quite of the opinion that the Bible is one of the best books for the instruction of the young, and that he should do all in his power to recommend it. I know very well that he will not be allowed to introduce it into the public schools, but I am always glad to have a friendly person in so important a position.

PEKING.—Rev. C. W. Willets writes:

We keep a number of colporteurs in the field all the year, and this summer eighteen of our older schoolboys spent their vacation in preaching and selling books at our most distant stations. Of course, our book receipts are but a fraction of the expenses involved. Good reports come from every quarter, and, as would be expected, with largest promise from places where we have sown most abundantly with Bibles and tracts. At Shan Hai Kuan, Lanchow, Tsunhoa, and in the villages adjacent, we have already gained a permanent footing, colporteurs being in every case our first agents.

THE Brahmins of India are familiar with the Scriptures, if for no other reason than that they may oppose their teachings. In the course of a conversation on Christianity, a missionary asked a well-known Brahmin in Calcutta whether he had ever read our Bible. The man looked at him, and calmly and slowly answered: "I have read the New Testament eighty-three times and the Old Testament twenty-seven."

LETTER FROM WESTERN TURKEY.

MARSOVAN, July 22, 1889.

Our Mission, which for so long a period has annually set its face toward the Bible House in Stamboul, has this year made a new departure, and at the urgent request of Marsovan station has met with it for conference and prayer. This change has proved so profitable and pleasant that it doubtless will be repeated from time to time. To be able to legislate wisely for one another's stations, we need to know as much as possible about one another's field and work; and what better way than to see something of these for ourselves?

Marsovan, in ancient Pontus, is not only one of our largest stations, but is also our chief educational centre. In it, besides a girls' boarding school—once the only one in the Mission, but now the mother of many daughters—are found the newly established Anatolia College for the higher training of young men, especially of those to become preachers and teachers; and last, but not nearest of all to the heart and welfare of the Mission, our theological seminary, formerly of Bebek. In it Armenian and Greek youth—and why not, ere long, Turkish also?—are prepared to become the leaders of our churches. Our meeting, held in the home of these schools, waited for their commencement exercises to be over before convening, and so has been held at midsummer instead of May. The tone of all our sessions has been earnest, harmonious, and spiritual; our fears have been turned to prayers, and now as we draw to a close our prayers to praises.

The most weighty topic before us has been the basis of transfer to local churches and societies of portions of the work entrusted to us—on what conditions, how fast, etc.—and on what lines of language, race, etc., should this transferred work be prosecuted.

Of the circulation of the Holy Scriptures among us we need not here speak in detail, as the work is yours and is best known to yourselves. We recognize this Mission of your Society, in these once Bible-lands, as the most important and catholic possible. You, who put into the hands of these different races and tongues God's word, are happily free from doubt or controversy as to what is that word; whereas we, who come in to interpret it, find ourselves differing greatly, not only from these Oriental churches, but from our own countrymen and fellow-Protestants, who follow closely in our steps in the endeavor to enlighten these peoples. In the presence of this diversity, not to say contrariety, of teachings, with the consequent confusion and scandal, we are tempted to envy you the clearer, broader mission entrusted to your Society. To these ancient churches themselves, to the reform party in them, and to our separate Protestant work, you come

alike, bearing the divine revelation—our common basis of belief.

We are glad to call attention anew to a real and what promises to be a growing work of reform, not by us but from us, as well as alongside us, especially in the Armenian Church, and, now, attaining to large proportions in Cesarea and Sivas. In the former city a congregation of four hundred or more is instructed by one of their own people, on lines essentially those followed by ourselves, though organically this work is separate from ours. For political protection they are forced to take the name of Protestants, but, while otherwise having much fellowship with us, they go to the Gregorian Church for ecclesiastical rites and call themselves Reformed Armenians. The foundation of this movement, and that which gives us hope in its worth and permanence, is the possession and study of the Bible. This is largely due, under God, to your labors. Here, as elsewhere, "the entrance of thy word, Lord, giveth light."

In listening to the Christian experiences of our native brethren, we are frequently struck by the phraseology used. Instead of saying, "Since I was converted," it is often, if not always, "Since I began to read the Scriptures." That is the point from which they date personal knowledge of God's love in Christ, and all real response to that love.

It would be impossible to close such a letter without referring to what has been in your history and ours, the past year, so deeply felt and momentous an event as the death of our dearly-loved brother, Dr. Isaac G. Bliss. We do not speak of the loss of this brother (the living are sometimes lost to us), for we think of him as, not less than heretofore, interested in us and in our work. Our meeting unanimously adopted the following resolutions, prepared for it by a special committee:

"Whereas, our Heavenly Father has called to his home and his reward our beloved fellow-laborer, Dr. Isaac G. Bliss, we, the representatives of the Western Turkey Mission, in our annual meeting assembled, do hereby resolve:

"(1) That while we have already expressed to the afflicted family the feelings of our personal loss, it is fitting that in this, our first annual meeting since his death, we should pass these more formal resolutions, expressive of our loss as a missionary body.

"(2) That we meekly bow to the will of God, which has removed from us one whose beautiful spirit and wise counsels have ever been a cause of inspiration, of cheer, and of help.

"(3) That we gratefully acknowledge his very great efficiency and co-operation in the work of Bible and book distribution, and in the building up of the kingdom of God in Turkey, in which he was a most beloved co-laborer with us.

"(4) That these resolutions be recorded on our books, and that copies of them be forwarded to the family of the late Dr. Isaac G. Bliss and to the American Bible Society."

In welcoming to his new sphere of labor as your Agent in Turkey, and bidding Godspeed therein to Rev. M. Bowen, we cannot but note, and with much pleasure, that he, as his predecessor, was formerly an associate with ourselves in missionary labors, and gained in such labors the special preparation required

for the more extensive field of Bible distribution. The appointment of such men is a compliment to our missionary force, but it is more: it is a strong bond of union between your Society and ours.

Wishing you a year of unwonted prosperity, and that blessing of God which alone maketh rich, we are,

In behalf of the Western Turkey Mission,

CHARLES H. BROOKS.

JAMES F. CLARKE.

FROM THE LEVANT AGENCY.

BIBLE HOUSE, CONSTANTINOPLE, Sept. 14, 1889.

I am very sorry to report the death, on August 19th, of one of our most earnest and successful colporteurs, Mr. Krikor Manoogian, who has been laboring for some time in the Broosa field. He has been a hard and faithful worker, and the cause will feel his loss.

I do not recall ever saying anything in my letters to you of the new colporteur who began only a few months ago working in the Greek towns and villages to the east of Samsoon. He is a Greek, named Papasoglou Michalaki. The region where he labors had been the scene of much petty persecution of Protestants on the part of Greeks. Even missionaries had been roughly handled there. For some little time, however, before Michalaki began his work, there had been comparative quiet, and the Greeks seemed to have accepted evangelical Christianity as an accomplished fact for that region. Michalaki was well known in the villages, and very soon his influence as an evangelical Bible colporteur began to be strongly felt. Then efforts were made to put him down. False and slanderous charges were made against him by prominent Greeks and even by the bishop, so that finally he was arrested. The officials, however, were not long in finding that the charges were false and foolish, and he was allowed his freedom. The more he has been persecuted the stronger apparently has grown his hold upon the villagers, and he has gone on earnestly and successfully with his work. The bishop having failed both in an effort to induce the government to interfere and also in a still meaner effort to have villagers do him personal violence, at last sent a letter to the village where the colporteur was laboring, a portion of which I translate as follows:

"We hear that the heretic Papasoglou Michalaki frequents your village on the pretext of selling books, and is seducing many from the truth. The gospel teaches us that we are to consider all such heretics as under anathema, and not even to give them the salutation when we meet them. Such men can have no other motive than that of robbery. Therefore, do not receive this man into your village, and especially do not purchase his books, which, so far from having the sanction of our Patriarch, are full of heretical teachings, the inventions of foreigners."

There is in that region an earnest Christian man named Vasil, very poor, but, so far from soliciting aid from others, always seeking opportunities for being useful. He earns a modest living by travelling around the villages selling goods. On these journeys he usually takes a few Bibles and Testaments to sell. He came one day to the village to which the above

letter had been sent. The villagers crowded around him, and after giving him a cordial welcome showed him a number of books which they said they had purchased of Michalaki, but which the bishop declared to be dangerous, and wished to know his opinion about them. He patiently and quietly showed them that this was a great mistake, that the books were good, and indeed that he himself had come partly for the purpose of explaining to them these very books. They then showed to him the bishop's letter, which he carefully read, and he then spoke to them very earnestly. What he said was so good, and has so much in it illustrative of the relations of the work, that I venture to give you rather a full translation:

"Before you had purchased these books you used to come to the church as you do now. But then each one of you would have a pack of cards in his pocket, and as soon as the church service was over you would seat yourselves on the green grass to play cards and drink wine, and after getting drunk you would quarrel and beat one another, using awful oaths. Many of you were in the habit of going to field sports on the Sabbath day, and, in fine, were guilty of every kind of evil practice. The leading men and even your exarchs were well aware of your evil deeds, and were often your companions in them. But after you had purchased these books, your Sabbath days and your general life were completely changed. Now those who come to church have no cards in their pockets, and those who come out of church are not drunk, and do not quarrel or swear or sing immoral songs. These books have effected such changes, and now your bishops and other leading men are warning you against them. Why is this? Why were they so silent and so tranquil when you used to drink barrels of wine and practice every kind of vice? Why is it that they now send commands and threats to you, when you have begun to read good books and think of the welfare of your immortal souls? Why must the colporteur be driven away, while the wineseller and the gambler are allowed to do as they please? Have we ever tried to make you Protestants, or to induce you to violate your fast-days? Have we not told you again and again that drinking and gambling and swearing were contrary to the word of God, and to the spirit of Christianity? Here is the Bible. Do not be guided by what we say. Take it and read for yourselves. Write to your exarch that you have not become followers of Michalaki or of Vasil, but that you have been studying the Bible. If in these Bibles there are faults, let them show them to you. If the fault is that they have not the seal of the Patriarch, let them show you Bibles which have such seal, and promise to buy twice as many as you have of these."

The villagers were immensely pleased with the words of the manly Vasil, and promised to write to their exarch in the spirit suggested by him. More recent advices from that district show that the opposition has become very annoying, and has so interfered with the sale of Scriptures as to make it desirable for Michalaki to go elsewhere for a time.

Yours sincerely,

M. BOWEN.

THE ARABIC SCRIPTURES.

The annual report of the Presbyterian Board of Foreign Missions gives the following statistics of the Press in Syria:

The issues of the Beirut Press are found wherever there is any call for Arabic literature in the Eastern world. Arabic literature has been enriched in the year 1888 by nearly 29,000,000 pages, issued by the Mission Press. Of this vast number, 18,045,000 have been pages of Scripture. The number of volumes published is 106,900, of which 58,000 are copies of the word of God. The issues of the complete Bible are proportionally very large, forming about two-thirds of the entire work of the year. The number of volumes of Scriptures sent out from the Press in 1888 was 26,848, which is larger by about 3,300 than the issue of any previous year in the history of the Mission. As all missions to Arabic-speaking races draw their supply of Scriptures from Beirut, this issue represents not the work of any one mission in the item of Bible distribution, but the combined result of all societies laboring in the Arabic language.

The Mission of the United Presbyterian Church in Egypt is conspicuous for its large orders for Bibles from Beirut. The American Bible Society has its depot for the sale of Arabic Scriptures in the press building at Beirut, and the printing of this kind done by our press is in filling orders of the Bible Society Agency, which in turn supplies the orders from the various missions.

The call for reading matter throughout the East is increasing enormously. Our own Press is becoming more exclusively a fountain of evangelical truth and religious culture to educated minds, and is a mighty power in guiding aright the religious thought and the intellectual development of many eager searchers after truth.

MORE OF GOD'S WORD WANTED.

Mrs. Robertson, to whom the Creeks are indebted for a version of the New Testament, has also done something in the way of translating for them portions of the Old Testament, and has printed instalments of her work in a Muskegee newspaper. Frequent interruptions retard her work, but some of them afford illustration of its usefulness to the people to whose welfare she has devoted her life:

For instance (she says), this morning an old Muskegee friend whom I had not seen for some time came in to see me, and as my work is very pressing I must confess to a feeling of disappointment at the interruption. Still, I felt that God assigns each day's work, and how soon was I rebuked for that first feeling of disappointment! To begin with, I read to her the little tract containing the fifty-third chapter of Isaiah, and it was thrilling to witness her delight in listening to those precious words. Her exclamations over their excellence alternated with my reading, and when I finished she exclaimed in her broken English, "Thank you, thank you, God bless you, thank you."

The proof-sheets of the Gospel of John, which you had sent, followed so appropriately that I gave it my last reading in her hearing, and so did not lose my

time even from that, while I had the satisfaction of seeing her soul feasting on the words.

I have read the passage from Isaiah to a good many, all of whom have seemed to enjoy it, but none so much as she, and if her joy were my only recompense I should feel richly paid for translating it. I have given out some hundreds of copies for distribution.

A FAITHFUL INDIAN.

Rev. C. G. Sterling, of the Pine Ridge Agency, reporting the admission of two new members to his church, says:

I have admitted two, and look upon them as souls plucked from the burning. They are young men who have been to London and our eastern cities with Buffalo Bill, and under the most demoralizing influences. The wickedness of our large cities is a terrible whirlpool for most of those who join these shows. Surely God has kept these men, and others of our members, who would otherwise have been engulfed in sin. One of these Indians told me that while in London he read constantly the Dakota Bible which he bought from me just before starting off two years ago.

VERNACULAR PUBLICATIONS.

When I say that there are 20,000 Indians who cannot understand common conversation in any language but the Dakota, I may add very rationally that it must be some years before the Dakota language is obsolete; and as a missionary I may further add, just as rationally, that thousands of Dakota Bibles might yet be used with profit among the Dakota people. That noble institution, the American Bible Society, stands ready to furnish the Bibles, but in order to make these useful they must have some simple forerunners in the way of primers and readers; and it will also be a great help to have, as a companion to the Bible, the hymn-book, as well as two or three volumes like "Pilgrim's Progress." Among these vernacular publications the *Iape Oaye*, or *Word Carrier*, a small weekly newspaper, is of great service, being the only paper which the great majority of our Christian Indian families can read, and containing the Sabbath school lessons, the church news, and other religious information, which makes it almost a necessity in our Mission.—Rev. J. P. Williamson.

THE BIBLE IN BRAZIL.

In Brazil, as elsewhere, the Roman Catholic Church puts a powerful weapon against herself into the hands of her followers when she claims to be the Christian Church based upon God's word, while teaching much at variance with the Scriptures—much that the thoughtful enquirer cannot accept when he seeks to know for himself what has been "written." The following fact, chosen from many similar cases, serves as an illustration of this truth:

A son whose father had always required of his children a strict observance of the rules of the church, frequently objected upon the ground that he did not believe them to be commanded by God. He especi-

ally resented the restriction of fasting on Fridays, saying that as there were so many days when they had no meat, he could not believe the Lord would object to their eating it if they happened to have some on Friday. The father always replied to these questionings that these things were taught in the Bible, and therefore binding on every true Roman Catholic; but he resolved that if ever he could get possession of this book he would see for himself just what it did teach. One day, having gone into town to trade, upon entering the village store he found the clerk reading, and enquiring what he read, the clerk replied that the book was called the "Holy Bible." "The Bible!" exclaimed the farmer, "that is a book that I have been wanting for years. Will you sell it?" Seeing the eagerness of the man, the salesman, with an eye to business, said: "Well, yes, I suppose I might part with it, but perhaps you do not know how costly a book it is. The price is five dollars." His customer looked amazed, as well he might be, since the book, without doubt, had not cost more than a dollar, but so anxious was he to read for himself God's own word, that he resolved to have it at any cost, so he replied: "I have brought a keg of rum with me to sell, and you know that the regular price is fifteen dollars; if you will take the rum, I'll take ten dollars and the Bible." The bargain was closed, and the man carried off his treasure.

After a careful perusal this honest doubter concluded that he had found nothing in the Scriptures to warrant the church's rules about fasting, while at the same time he had discovered much that seemed quite contrary to its teachings upon other points. Being thoroughly in earnest he would not give up the matter here, and fearing that he might be mistaken, he carried his Bible to the parish priest, presented his difficulties, and enquired if he could have gotten hold of the wrong book. "Ah, I see how it is," exclaimed the priest, "you have a Protestant Bible, and they are all false." With a regretful sigh he recalled the sum wasted upon this imposture, but not caring to be ridiculed for his foolishness, he kept his own counsel, only replying, "This is false, is it? where then, your reverence, can I find the true one?" "That," says the padre, "can only be had by ordering it from the city of S. Paulo, and it would cost you twenty dollars." Such a sum the farmer could ill afford to pay, but as his reverend friend offered to advance the money, he resolved to have the book, and begged him to order it at once.

The "true" Bible, after some delay, arrived, and our enquirer at once set eagerly to work to compare it with his "false" Bible, and found to his amazement that the two were alike, except that the former contained the Apocryphal books, and, as he added indignantly, "even *they* did not uphold the church's teaching."

To the priest again goes this seeker after truth, notwithstanding his faith in his spiritual counsellor is already somewhat shaken. Taking up special points, he begins: "How is it that this Bible, which you say is the church's guide, has a commandment against the worship of images, while those you teach the people omit this?" "The church," explains her worthy representative, "says we must *venerate* the images, not *adore* them." The man thinks this is too

fine a point for "ordinary folk" like himself, but passes on; "I find nothing about *purgatory* here." "No," replies the vicar, "but in one of the chapters of the Apocrypha you will find the *termo medio* (middle term) mentioned, and that means purgatory." "Well," says the persistent disciple, taking up the Bible which lay on the table between them, "show me where that is." "Oh," said his instructor, "you can find that any time when you have leisure; I don't remember the chapter and verse, and I haven't time to look for it now." A few more such evasive answers were sufficient to confirm the enquirer's suspicions; so, having paid for his Bible, he returned home resolved to hear what the Protestant "padre" would have to say.

Welcome words the first gospel sermon he heard brought to his hungering soul, as they told him of "Him that loved us, and washed us from our sins in his own blood," and Rome forever lost this adherent, as she is still losing many more, through teaching dogmas to maintain which she is forced to own "it were better the Scriptures had never been written."—*Lizzie Day Howell, in Woman's Work for Women.*

THE SCRIPTURES IN DEMAND.

PONAPE, June 11, 1889.

DEAR BROTHER:—Your letter of Jan. 23d reached me a few weeks since, informing me of the portions of Ponape Scriptures sent me, and a few days ago a vessel arrived in the harbor, bringing, I think, all the boxes, containing the Books of Samuel and the New Testament. I am delighted; our prayers for the sacred word have been heard. We have had a famine of the blessed book, so far as having any to spare. Time and time again have the natives come to my door asking for the book, money in hand with which to pay, but we must shake our heads and tell them there were none—a trial to us as well as to them. Pupils in our schools thus came, pupils of Sunday-schools far away came, native teachers came, but, alas! we had nothing for them. This running out of books was telling on our home work and on the work of outlying islands, and was crippling us. But all praise to the dear Father, he has heard our "ravens' cry," and now our wants are supplied. You would have been interested to see the bright look on many faces when told the books had come. To-day the calls have not been few to purchase books. I hope the "Star" will bring us I. and II. Kings, the translation of which I sent home last year, and also a good supply of Spanish Bibles. The number of Spaniards here is not large, but many are asking for the entire Bible. I am preparing other matter to be sent home for publication, and in behalf of the Mission on this island, as well as in expression of my own feeling, I want to thank you very much for your timely interest in us and in this blessed work.

I am yours truly,

E. T. DOANE.

A COREAN INQUIRER.

Mr. H. Perks writes from Tientsin:

Soon after my arrival here I sold portions of the Bible to a prominent member of the Korean legation. It turns out that he has read them, and while I was

on the street the other day he sent for me that he might know more and get the whole Bible. Now he has the whole, praise the Lord, and I have also introduced him to Mr. Stanley, who now has the privilege of visiting him. He has promised to return the visits when the weather becomes cooler.

The Rev. A. Hudson Broomhall, of the China Inland Mission, writes:

In travelling last year in company with Mr. Pigott, we came across an interesting case in connection with Bible work. We arrived late one evening at Tsan-huang Hsien, only a small city, and put up for the night outside the east gate. A small number of people came out of curiosity to see us, and after getting some refreshment, having had a hard day, we spoke to them. After giving them an outline of the life of Christ and his death for sinners, one man came forward from the rest and said: "I know about that, I know about it;" and on inquiry we found he had received a copy of Mark's Gospel nine years previously, which he had read again and again, and he said, "The more I read it the more I liked it." At last some of his companions stole it from him, as they said he spent too much time at it. He seemed rejoiced at the chance to get another copy. I have since then visited him several times, and he has shown great interest in anything told him. Tsan-huang is 120 *li* from Huai-lula, but we hope to visit him frequently, and trust he may increase in knowledge and grow in grace.

FRUIT AFTER SEVEN YEARS.

BY MR. T. PROTHEROE.

Few cases, relatively, are known in which the conversion of a Chinaman is directly traced to the simple perusal of the Bible. The leaflet written by Dr. L. H. Gulick, and printed some years since by the American Bible Society, giving several such instances, must have encouraged all who are engaged in scattering the seed in this remote land. Another instance has recently occurred in connection with the Wesleyan Central China Mission. It is that of a well-connected scholar, and the book which led him to a knowledge of the truth was the Acts of the Apostles.

Mr. Li, of whom I write, is a native of Rai Tong-fu, capital of the Honan Province, between three and four hundred miles north of Hankow, to which place he came for the sole purpose of receiving instruction in the newly-found doctrine, and to secure a foreign teacher to instruct his mother and friends. His story as told by himself is this:

"For many years our entire family have been religious vegetarians. My parents, as well as my brothers and myself, have regularly used the devotional exercises of our society. But for a long time I have felt a need which neither my abstinence nor my devotions have satisfied, a need which often led me to cry for help to him whom I addressed as the 'heavenly One.' My want of what I now know to be salvation led me to read all the so-called 'good books' of the Chinese, but all my study left me as I was. One day, on returning to a tradesman some books I had borrowed, I asked him if he had others. He said he had one which

he had bought some time before of a native of Cheo Chia Keo as a good book, but he did not understand it, and I might take it and see what doctrine it contained. I found it to be a copy of the Acts of the Apostles, without a cover, but I did not take it to it readily owing to its lack of literary style. My unsatisfied soul urged me to read it, and little by little I became interested in its contents. The miracles performed by the Apostles, and their labors and sufferings for the doctrine of Jesus, deeply impressed me. I read of the thousands converted under the preaching of Peter, the prayer of the martyred Stephen for his murderers, the change by which the cruel persecutor became the most devoted preacher of the doctrine of Jesus, the conversion of the jailer at Philippi; and all these stories convinced me that there was something wonderful in the doctrine which effected such things. I reasoned that, if what I read was true, all my need might be supplied by simply believing on Jesus. I wished that my father had known in his lifetime such inspiring doctrine, and I determined to let my mother know of it. She soon became interested, and bade me make careful inquiry where the book came from. I did so, but all I could learn was that this and similar books were sold by foreigners at Hankow, where I might get instruction if I went there.

"Then doubts began to discourage me. Would these foreigners instruct me? Was the doctrine true? Suppose after all it were false? For three years I hesitated. Not till the end of last year did my mother and brothers and I finally decide that the journey should be undertaken. When I was starting, early this year, my mother said to me: 'Go, my son; give attention to the doctrine, and when instructed return and teach me. If you cannot learn while at Hankow, get one of the foreign teachers to return with you. Come back as soon as you can; I am getting old.'

"Had I known the hardships of travelling I should not have come, but after twenty days of hard journeying I arrived here. On the way I met tradesmen who told me that there were places where the religion of Jesus was preached, and, thus assured, I kept on my way. Having taken up my abode at an inn, I walked along the street until I stood in front of this chapel, and finding the door open I entered and listened to the preacher, and then introduced myself to him."

Mr. Li spent nearly a month in Hankow, and after having received baptism he returned home, being, so far as is known, the first convert to the truth in a town which is noted for its antipathy to foreigners. He himself had never seen a foreigner, or heard a native Christian preach. The book which awakened his attention and brought him under gospel instruction was one which was sold by a native colporteur about seven years ago, and which, after lying unread for years on a bookseller's shelf, at length changed hands and became such a power for good.

Every case like this calls for renewed praise to the Lord of the harvest, and encourages the belief that in multitudes of cases, unrecorded and unknown, the printed page of Scripture is made effectual for the salvation of people who after groping in darkness have found a glimmering of the true Light.

HE shall have dominion also from sea to sea and from the river unto the ends of the earth.—*Ps. lxxii. 8.*

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ALABAMA AND FLORIDA.—I have visited and had reports this month from six auxiliaries—Anniston and Selma societies, and Madison, Bullock, Pike, and Jefferson County societies. These societies were found in comparatively good condition, and four of them made donations to the American Bible Society for its general work. I regard the work in Alabama and Florida as in good condition.

CALIFORNIA AND NEVADA.—On the 26th I, by invitation, addressed the large Los Angeles Presbytery in behalf of the cause; and after the address Rev. Mr. Young, of the presbytery, read the action of the last General Assembly regarding the American Bible Society, which, I think, will be indorsed by all the presbyteries on my field, and, I hope, by the Synod of the Pacific, which meets this week at Sacramento, which I expect to attend to-morrow.

The ecclesiastical bodies visited gave expressions of approval of the work of the American Bible Society at home and abroad, and your District Superintendent was never more cordially received than at these gatherings during the month.

GEORGIA.—The first Sunday in September I attended the anniversary of the De Kalb County Bible Society, in the Presbyterian Church in Decatur. The anniversary sermon was preached by Rev. F. H. Gaines, the pastor. A large congregation was in attendance, and a liberal contribution was made to the cause.

The second Sunday I was in Rome, in attendance upon the annual meeting of the Rome Bible Society. The meeting was held in the Baptist Church, and addresses were delivered by Rev. Dr. Headden, pastor of the Baptist Church, and by Rev. Dr. Candler, president of Emory College.

One of the best meetings of the month was the anniversary of the Bartow County Bible Society, held in the Presbyterian Church, Cartersville, the night of the fourth Sunday. Major Charles H. Smith, "Bill Arp," and Rev. Samuel P. Jones, delivered addresses to a very large congregation. At the close of the meeting a donation of \$100 was made to the American Bible Society. This amount was raised in a very few minutes.

ILLINOIS.—I send one auxiliary report for September, to wit: Enfield Township Bible Society. This auxiliary is now ten years old, and has made a record that is worthy of special mention, showing what can be done in an average town and township, say, of fifteen hundred inhabitants, if there are a heart and hand for the work. In these ten years this society has sent to the Bible House on book account \$693 90, and on donation account \$765. It has canvassed its own field from year to year in addition to this, and supplied it fully and kept it supplied.

The month has been a busy one, devoted largely to conferences.

The first Sabbath was spent at Freeport, at a very pleasant and profitable anniversary of the Stephenson County Bible Society, which was mentioned in my last report. Stark County held its annual business

meeting at Toulon, September 5th, and voted a donation of \$50 to the Parent Society. They have canvassed their field quite carefully, and the outlook is good.

INDIANA.—September has been in many respects a very interesting month. In it I had the pleasure of visiting the Northwest Indiana Conference, at Brazil; the Indiana African Methodist Episcopal Conference, at Marion; and the Southeast Indiana Conference, at Madison. By all of these I was most cordially received. Three anniversaries were held, twenty sermons and addresses delivered, thirteen auxiliaries visited, and one thousand and seventy-eight miles travelled. A new society was organized at Mishawaka, from which I am sure much good will come.

KENTUCKY AND TENNESSEE.—I have attended the anniversaries of the Pulaski County and the Scott County Bible Societies in Kentucky. The collection taken at the former was a large increase over the one at my previous visit.

One of the most remarkable canvasses that have been made in the history of my supervision has been made by Mr. John G. Hudson, in Boone County, Kentucky, just completed. We have no auxiliary in this county. After a visit that I made a little over a year ago to two of the principal churches in the county, it was decided to make the canvass of the county self-supporting. The expense of the canvass was \$192 30, and the collections in the county \$188 64. About \$100 of this amount were collected by the canvasser. Including the sales, there is a surplus over and above all expenses of \$255 57. This speaks well for the efficiency of the canvasser and the liberality of the people. This shows what can be done.

During the month the canvass of Boone, Laurel, and Meade Counties, in Kentucky, and McMinn County, Tennessee, has been finished—two of them, viz., Laurel and Meade, by the Parent Society.

LOUISIANA AND MISSISSIPPI.—The first Sunday in the month was spent in French Camp, McCool, and Weir, presenting the Bible cause.

The following week the cause was presented and a collection taken at each of the following places: Chester, Sturges, and Weir.

The third Sunday of the month was spent in Aberdeen, where I attended and addressed an interesting annual meeting of the Monroe County Bible Society, and secured from said society a \$60 donation to the Parent Society.

MICHIGAN AND WISCONSIN.—The month has been largely taken up with visits to auxiliary Bible societies and to ecclesiastical bodies.

The cordiality with which I have been received by the Conferences of the Methodist Episcopal Church, and the resolutions adopted, so heartily indorsing the American Bible Society and urging the local churches to take a collection for the cause, have been well calculated to inspire hope and courage.

Bay County Bible Society is pushing on the canvass of its territory.

MINNESOTA AND DAKOTA.—During the month your Superintendent travelled 1,931 miles, to visit five auxiliary societies and two ecclesiastical bodies, and organized two promising Bible societies.

The first Sabbath was spent with the Swift County Bible Society, in Minnesota. The annual meeting of this society was held Sabbath evening, in the Congregational Church of Benson. Rev. Charles A. Rudock and your Superintendent addressed the meeting.

On the second Sabbath I was at Ellendale, North Dakota. A union meeting of the Methodist Episcopal, Baptist, and Presbyterian churches was held in the house of the latter on Sabbath afternoon, and after a short address by your Superintendent an auxiliary society was organized, to be known as the Dickey County Bible Society.

On the morning of the 22d I preached in the Baptist Church of Lisbon, North Dakota, and in the afternoon addressed a union meeting of the Methodist Episcopal, Presbyterian, Episcopal, and Baptist churches, held in the same place, after which an auxiliary Bible society was organized, called the Ransom County Bible Society.

NEW YORK.—By directions from the Bible House, I have visited an ecclesiastical body convened outside my district, viz., The General Conference of the Free Baptists of America, convened in triennial session at Harper's Ferry, West Virginia. The result of this visit was the placing of the Bible cause upon the list for standing committees, and a most cordial commendation of the American Bible Society to the sympathies, prayers, and benevolence of the churches of the denomination. Hereafter the Bible cause will be regularly considered at each succeeding session. The next session will be held at Lowell, Mass.

NORTH CAROLINA AND SOUTH CAROLINA.—I have during this month visited and addressed, on the Bible cause, the presbyteries of Bethel and Enorce, South Carolina, in both which I trust fresh interest was awakened. I have also attended the annual meetings of the Highlands and Haywood County Societies, in North Carolina, and of Greenville County Society, in South Carolina. These meetings were all interesting, and in some respects encouraging. In passing, I visited, besides, several other societies.

OREGON, WASHINGTON, IDAHO, AND MONTANA.—The 1st of September found me at Portland, Oregon, whither I had gone to attend the Oregon Conference of the Methodist Episcopal Church. On Monday, the 2d, by invitation of Bishop Bowman, I addressed the conference on the Bible cause. The action of the conference was very favorable towards the American Bible Society.

On Thursday, the 5th, I visited and addressed the Puget Sound Methodist Episcopal Conference, at Vancouver, Wyoming Territory. This conference also adopted a favorable report on the Bible cause.

On the 11th I met with and addressed the North Pacific German Mission Conference of the Methodist Episcopal Church, at Portland. These brethren greatly appreciate the work of the American Bible Society, and promised their continued support to the Society in its noble work.

Sabbath morning, the 22d, I preached for the Methodist congregation at North Yokima. In the evening I attended the annual meeting of the Yokima County Bible Society, at the Christian Church, and by request delivered the annual address. A good collection was secured for the Bible cause.

Sabbath morning, the 29th, I preached at the Methodist Episcopal Church in Pendleton, Oregon. The annual meeting of the Umatilla County Bible Society was held in the evening, at the Presbyterian Church in Pendleton. Addresses were made by Rev. Mr. Downey, of the Baptist Church, and your District Superintendent.

WEST VIRGINIA.—I am home from a six weeks' trip in the mountainous part of my district. I am pleased to report some improvement in the condition of auxiliaries—depositories better managed, and increase in sales. Collections not what they ought to be, but the financial condition of the people is distressing to witness—the churches unusually poor. There is a wide, open field for mission work, and great need of further circulation of the Holy Scriptures.

MISCELLANEOUS.

THE BIBLE.

This is the book to mortals given
To guide their fleeting souls to heaven—
To cheer the heart in sorrows drear,
And banish every anxious fear.

This is the book to guide our life,
And keep us ever free from strife;
It shows the way to heaven above,
The place where dwells eternal love.

This is the book that tells of joy,
That will the shades of fear destroy;
'Twill guide us to a place of rest,
The place where righteous souls are blest.

This is the book whose power divine
Does with a blessed radiance shine,
Which cheers the heart in sorrow's hour,
And robs the tyrant of his power.

—Selected.

THE most learned, acute, and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore. New light continually beams from this source of heavenly knowledge, to direct his conduct and illustrate the works of God and the ways of men; and he will at last leave the world confessing, that the more he studied the Scriptures the fuller conviction he had of his own ignorance, and of their inestimable value.
—Rev. T. Scott.

BIBLE SOCIETY RECORD.

NEW YORK, NOVEMBER 21, 1889.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, November 7th, 1889, Hon. E. L. Fancher, LL.D., President, in the chair.

Rev. S. H. Virgin, D.D., of Harlem, conducted religious service and read the nineteenth Psalm.

On the recommendation of the Committee on Dis-

tribution, grants and consignments of books were made to various correspondents in the United States and in foreign lands, the aggregate value being about \$6,746. Funds were also granted to the amount of \$2,000 for work in Siam.

In the correspondence from foreign lands presented for the consideration and action of the Board were letters from Rev. John Carrington, of San Francisco, accepting an appointment as Agent for Siam, and proposing to start for Bangkok at an early date; from Mr. Loomis, of Yokohama, sending specimens of new editions of Japanese Scriptures, and mentioning recent disasters which have brought great calamity to the country; from Mr. Bowen, of Constantinople, describing new efforts of the Turkish government to obstruct the sale of the Holy Scriptures; from the American Board, offering to the Society a version of the New Testament in the Tonga language, recently reduced to a written form by the Rev. E. H. Richards, of the East Central African Mission; from Mr. Doane, of Ponape, expressing his joy at the reception of new supplies of the Scriptures; from a correspondent in Southern India, sending an order for Syriac Testaments; from Mr. Prince, of St. Petersburg, in relation to impediments in Siberia caused by an increase in the rates of inland postage; and from the West Persia Mission of the Presbyterian Board.

The issues from the Bible House during the month of October were 71,063 copies; issues since April 1st, 528,132 volumes.

AGENCY FOR SIAM.

It has for a long time been deemed important to have a representative of the Bible Society resident in Siam, to devote all his efforts to the wider distribution of the Scriptures among its inhabitants, as well as among the adjacent population of Laos. Portions of the Scriptures in Siamese have long been accessible to the people, and after careful revision by different missionaries the entire Bible is now in print. The population of Siam is said to be not far from six millions, including several hundred thousand Chinese; and while they have a very limited literature of their own, it is said that nine-tenths of the men are able to read. On the other hand, the women are illiterate, only one-tenth of them being able to read. The Laos people have a written language, which differs materially from the Siamese, and a translation of the Gospels, made by Dr. McGilvary, of the Presbyterian Mission, is waiting to be printed.

We have now the satisfaction of announcing that the Rev. John Carrington, for some years pastor of a Presbyterian Church in San Francisco, has been appointed Agent for Siam, and is expecting to embark for Bangkok, with his wife and two sons, on the steamer Gaelic, on the 14th of December. Having spent about six years in Siam as a missionary of the Presbyterian Board, Mr. Carrington is familiar both with the language and the people, and it is to be hoped

that, with the blessing of God, his return to the field will result in an increased circulation of the Holy Scriptures among millions who need this lamp of life.

REPORT OF THE SPECIAL COMMITTEE ON MEMORIAL TO THE GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH.

The Special Committee appointed by the Board on the 6th day of June, 1889, to prepare a memorial touching the need of official recognition of the American Bible Society, to be presented to the General Convention of the Protestant Episcopal Church at its approaching session in the city of New York, respectfully reports :

That in pursuance of the said instruction they prepared the memorial hereto annexed, which was signed by them in duplicate. That one copy was presented to the House of Bishops by the Rev. Dr. Henry C. Potter, D.D., Bishop of New York, and the other to the House of Clerical and Lay Deputies by the Rev. William R. Huntington, D.D., of Grace Church in the city of New York. Printed copies of the memorial at the time of its presentation were distributed among the members. On motion of Dr. Huntington the memorial was referred in the House of Clerical and Lay Deputies to the Standing Committee on Christian Education, composed of the following gentlemen : Rev. Dr. Coit, of New Hampshire ; Rev. Dr. Barrett, of Georgia ; Rev. Dr. Bliss, of Vermont ; Rev. Dr. Morrison, of Albany ; Rev. Dr. Bodine, of Ohio ; Rev. Mr. Hall, of Massachusetts ; Rev. Dr. Hall, of Michigan ; Mr. Coppee, of Central Pennsylvania ; Mr. Curtis, of Delaware ; Mr. Atwater, of Minnesota ; Mr. Stotsenburg, of Indiana ; Mr. Fairbanks, of Florida ; Mr. Eliot, of Massachusetts.

This Committee soon afterward, by its Chairman, the Rev. Dr. Coit, of New Hampshire, presented the following report, which was unanimously adopted :

"Whereas, A memorial from the American Bible Society, signed by well-known and honored names, has been presented to this Convention and referred by vote of this House to the Standing Committee on Christian Education ; your Committee have respectfully considered the communication from the Bible Society, and beg leave to recommend the following resolutions :

"(1.) Resolved, That this House desires to express its grateful acknowledgment of most valuable assistance rendered by the American Bible Society to missionaries of the Church in foreign lands ; and

"(2.) Resolved, That this House respectfully requests the House of Bishops to consider in their pastoral letter the importance of the circulation of the Holy Scriptures in the vernacular to men of various races and tongues."

The preamble and resolutions were subsequently transmitted to the House of Bishops and unanimously approved by that House. In accordance with the request contained in the last resolution, the House of

Bishops thus referred to the subject of the importance of the circulation of the Holy Scriptures in the vernacular, to men of various races and tongues :

"We would not close our brief consideration of the Faith, its securities and its relations to modern life, without most grateful reference to our enlarged opportunities for the study and understanding of God's Holy Word. We hail with deep, heartfelt satisfaction every pious undertaking by which the knowledge of the Sacred Scriptures is brought home to men. The advances made in biblical research have added a holy splendor to the crown of devout scholarship ; and the wide distribution of the oracles of God must forever mark with gracious distinction this Christian century. The merciful marvel of the great Pentecost is, in a sense, repeated when multiplied versions of the Bible enable the scattered nations to read in their own tongues the wonderful works of God. This priceless possession, this heavenly manna of the pilgrim Church, is the people's Book, open and free to all men. As it is impossible to estimate the blessed influence which it has already exercised upon the life and character of our English-speaking race, so let us believe that it has a similar mission for all to whom it shall come in its living power.

"There dwells on its sacred pages a light from beyond this world. May that light never be obscured by any earth-born clouds, either of shrinking superstition or of irreverent self-will. Let it be still the Book of the home and the family, that its noble and pathetic language may mingle itself purely with the common speech of the worshipping household, and that minds filled with its lofty images and unearthly tone may be bound, as under God they will be, firmly and lovingly to the Faith which it enshrines. No method so potent as this to frame in the soul a vision of eternal truth which shall live there to hallow the life, to resist doubt and disbelief, and point the way to God's perfect peace. Here, as always, your bishops and fellow-servants in Christ commend the Holy Scriptures to your faithful, reverent love, and constant daily use."

Your Committee are advised that this Pastoral Letter is to be read to every congregation of the Protestant Episcopal Church in every diocese. They think that it is calculated to awaken and increase the interest felt by members of the Protestant Episcopal Church in the distribution of the Scriptures, and that it is an opportune moment to address individually the Bishops of the Protestant Episcopal Church—sixty-seven in number—advising them briefly of the plan and scope of the work of the American Bible Society, of the various editions issued by the Society, with the prices, and asking such aid and assistance as the Bishops can give by recommendation to their clergy and congregations to contribute to the work of Bible distribution.

Your Committee, therefore, respectfully ask to be continued, for the purpose of addressing the Bishops individually.

Deceased Directors.

Rev. Wilson Ingalls, Kinderhook, N. Y.

Riley A. Brick, New York.

Rev. Jonathan F. Stearns, D.D., Newark, N. J.

Deceased Members.

Rev. V. Matthews Coryell, Waverly, N. Y.
Rev. Samuel H. Jagger, Newburgh, N. Y.
Rev. Calvin Murchison, D.D., Independence, Ks.
Rev. David H. Pierson, Ph. D., Elizabeth, N. J.
Rev. Wm. S. Thompson, New Canton, Va.
Rev. Edward H. Fairchild, Berea, Ky.
Mrs. Ann E. Morehouse, Mechanicville, N. Y.
Rev. Elbert N. Sebring, Leeds, N. Y.
Mrs. Rachel D. Caldwell, Jackson, Tenn.
Rev. Asa N. Bodfish, Mystic, Ct.
Rev. Jesse F. Craig, Glens Falls, N. Y.
Mrs. Thomas Evans, Racine, Wis.
Elias Brown, Wappinger's Falls, N. Y.
John G. K. Truair, Syracuse, N. Y.
Rev. Alvah Lilly, White Water, Wis.
Rev. A. P. Marvin, Lancaster, Mass.
John Crerar, Chicago, Ill.
Mrs. G. W. Hoag, Albion, Mich.
Mrs. G. W. Ingraham, Amenia, N. Y.
George W. Hillman, Greenwich, N. Y.
Caroline Murray, New York.
David De Pue, Ann Arbor, Mich.

Summary of District Superintendents' Reports for the month of September, 1889.

Number of District Superintendents reporting.....	19
Auxiliaries, Branches, etc., visited.....	139
Anniversaries attended.....	50
New Societies and Committees formed.....	9
Sermons and Addresses delivered for the Bible cause	183
Letters sent.....	1,703
Miles travelled on official duty.....	24,536
Donations and subscriptions secured for Bible cause	\$2,896 84

Summary of Bible Distribution in September, by 67 Colporteurs and 24 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of service.....	1,205	626
Miles travelled.....	16,406	5,330
Families visited by them.....	19,550	13,756
Families found without a copy of Scriptures	3,016	1,794
Families supplied by sale or gift.....	2,118	1,032
Destitute individuals supplied in addition.	1,290	502
Number of books sold.....	6,783	2,021
Value of books sold.....	\$2,542 83	\$802 09
Number of books distributed gratuitously.	1,907	975
Value of books distributed gratuitously...	\$362 84	\$238 29
Contributions received.....	150 68	484 15

Summary of 45 Annual Reports of Auxiliary Societies, received in October, 1889.

Receipts from sales in twelve months.....	\$1,871 29
Receipts from collections and donations.....	713 55
Paid American Bible Society on book account.....	1,596 72
Paid American Bible Society on donation account...	145 55
Expended on their own fields.....	319 01
Value of books donated.....	108 68
Value of stock on hand at date.....	2,691 14
No. of these auxiliaries reporting general operations	6
Collecting and distributing Agents employed.....	6
Families visited by them.....	3,270
Families found destitute.....	113
Destitute families supplied.....	113
Destitute individuals supplied in addition.....	78
Sabbath and other schools supplied.....	1

RECEIPTS IN OCTOBER, 1889.**LEGACIES.**

Cowley, Harrison, late of Crawford Co., Ohio.....	\$1,850 00
Curtis, George, late of Nahant, Mass.	3,000 00
Stone, Mrs. Sarah M., late of Stonington, Ct.....	1,000 00
Smith, Anson, late of Cattaraugus Co., N. Y.....	100 00
	\$5,950 00

CHURCH COLLECTIONS.**ALABAMA.**

Alabama Conf., Meth. Ep. Ch.....	\$2 00
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CALIFORNIA.

California Conf., Meth. Ep. Ch.....	150 85
California German Meth. Ep. Mission Conference.....	21 65
Pacific Conf., Meth. Ep. Ch. South...	21 05
Sacramento, S. S., M. E. Ch. South.....	6 90

CONNECTICUT.

New London, First Cong. Ch.....	9 29
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GEORGIA.

Rocky Ford, Meth. Ep. Ch.....	1 00
Savannah Conf., Meth. Ep. Ch.....	2 00

ILLINOIS.

Central Illinois Conf., Meth. Ep. Ch..	59 78
Rock River Conf., Meth. Ep. Ch.....	102 40
Rock River Conf., Meth. Ep. Ch. (Whiteside Fund).....	15 00
Southern Illinois Conf., Meth. Ep. Ch.	18 18

INDIANA.

Indiana A. Meth. Ep. Conference....	10 00
North West Indiana Conf., M. E. Ch.	85 95

IOWA.

North West Iowa Conf., M. E. Ch....	95 55
Upper Iowa Conf., Meth. Ep. Ch.....	139 00

IDAHO.

Idaho Conference, Meth. Ep. Ch.....	4 00
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KANSAS.

Bethel, Associate Pres. Congregation.	4 40
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KENTUCKY.

Kentucky Conf., Meth. Ep. Ch. South.	26 68
" " " " " "	63 00
" " " " " " African M. E. Ch...	3 44

Lexington Conf., Meth. Ep. Ch.....	\$19 75
Somerset, A. Meth. Ep. Ch.....	1 00

LOUISIANA.

Louisiana Conf., Meth. Ep. Ch.....	18 25
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MASSACHUSETTS.

Taunton, Central Meth. Ep. Ch.....	4 00
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MICHIGAN.

Detroit Conf., Meth. Ep. Ch.....	293 55
Michigan Conf., Meth. Ep. Ch.....	361 17

MINNESOTA.

Minnesota Conf., Meth. Ep. Ch.....	35 09
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MISSISSIPPI.

Lula, Meth. Ep. Ch. South.....	18 50
Mississippi Conf., Meth. Ep. Ch.....	18 85
Sturges, Meth. Ep. Ch. South.....	20 25
" Baptist Ch.....	2 25
" Cumberland Pres. Ch.....	2 00
Union Church Circuit, Meth. Ep. Ch.	2 00
Weir, Meth. Ep. Ch. South.....	7 25
" Baptist Ch.....	3 75
" Presbyterian Ch.....	2 30

MISSOURI.

Bonne Terre, Meth. Ep. Ch. South....	2 50
Kansas City, Melrose M. E. Ch. South.	10 00
" " Central Pres. Ch. South.....	42 82
Kirkwood, Presbyterian Ch.....	25 70
" Baptist Ch.....	2 50
Missouri Conf., Meth. Ep. Ch. South.	49 00
St. Louis, St. John's M. E. Ch. South.	4 25
St. Louis Conf., Meth. Ep. Ch. South.	51 68
St. Louis, Westminster Pres. Ch.....	7 00

NEW YORK.

Central N. Y. Conf., Meth. Ep. Ch....	249 75
Farmer Village, Reformed Ch.....	17 59
Genesee Conf., Meth. Ep. Ch.....	446 00
New York, First Pres. Ch.....	136 10
" Bedford St. Meth. Ep. Ch.	60 00
Poughkeepsie, First Reformed Ch...	27 02
" Hedding Meth. Ep. Ch.....	6 00
" Second Reformed Ch.....	43 41
Sandy Hill, Meth. Ep. Ch.....	4 24

OHIO.

Chicago, Meth. Ep. Ch.....	2 00
Cincinnati Conf., Meth. Ep. Ch.....	8 00
East Ohio Conf., Meth. Ep. Ch.....	373 26
North Ohio Conf., African M. E. Ch..	20 00
North Ohio Conf., Meth. Ep. Ch.....	5 00
Ohio Conf., African Meth. Ep. Ch....	32 95

Ohio Conf., Meth. Ep. Ch.....	\$5 00
Republic, Meth. Ep. Ch.....	2 00

OREGON.

Columbia River Meth. Ep. Conf.....	88 50
Puget Sound Meth. Ep. Conf.....	83 50

TEXAS.

Barnet, S. S. of Christian Ch.....	95
" S. S. of Meth. Ep. Ch. South...	2 50

WEST VIRGINIA.

Blue Ridge Conf., Meth. Ep. Ch.....	1 00
West Virginia Conf., Meth. Ep. Ch....	40 60

WISCONSIN.

Cedar Grove, Reformed Ch.....	6 75
Norwegian Conf., Meth. Ep. Ch.....	48 90
Wisconsin Conf., Meth. Ep. Ch.....	160 49
West Wisconsin Conf., Meth. Ep. Ch.	94 28
	\$3,615 42

GIFTS FROM INDIVIDUALS.

Anonymous, Lehighton, Pa.....	\$30 00
A Friend, Georgetown, D. C.....	1 00
Broosa field, Contributions from, Turkey.....	1 63
Evans, Rev. J. T., Minneapolis, Minn.	5 00
Fleming, William, New York.....	5 00
Kingston, Collection at, Mo.....	7 50
" L.," Schenectady, N. Y.....	27 30
" L. Y.," Mrs., Washington, D. C....	5 00
Marion Co., Collection at, by Rev. G. S. Savage.....	8 00
Osborne, Laura A., New Milford, Ct.	4 00
" P.," Onarga, Ill.....	10 00
Sproull, Mrs. M. W., Allegheny, Pa...	30 00
Smith, Rev. Jacob C., and family, Franks, Wis.....	50 00
Smith, Miss Josephine, Franks, Wis..	1 00
Somerville, Capt. Thomas H., Winona, Miss.....	30 00
Strong, Mrs. E. B., Woodbourne, N. Y.	10 00
Ten Eyck, L. C. G., Johnstown, N. Y.	1 00
Union Meeting in Cold Water, Miss.	24 80
Wright, Judge John, Kingston, Mo...	30 00
Wylie, Mrs. S. O., New York.....	30 00
Wray, Rev. Newton, Lenox, Mass....	5 00
Young, Henry L., through First Ref. Ch., Poughkeepsie, N. Y.....	30 00

\$346 23

AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Anniston, Ala.....	\$50 00	\$16 50	Columbia Co., N. Y.....		\$24 39	Haywood, N. C.....	\$15 00	\$36 49
Alabama.....		108 06	Cayuga Co., N. Y.....		14 50	Henry Co., Tenn.....		50 00
Allen Co., Ind.....		54 16	Cincinnati Yo. Men's, Ohio.		171 12	Harrison Co., Texas.....		25 00
Adams Co., Ind.....		68 09	Champaign Co., Ohio.....		29 00	Hamilton Co., Texas.....		37 25
Anthony, Ks.....		6 69	Cardington & Vic., Ohio....		64 18	Indiana Bible Association		
Allen Co., Ks.....		26 75	Columbia Co., Wis.....		50 00	of Friends, Ind.....		76 26
Alpena Co., Mich.....		25 00	Cheyenne City, Wyo.....		7 55	Jefferson Co., Ala.....		42 60
Atlanta Bible Committee,			De Kalb Co., Ga.....		24 87	Jasper Co., Ill.....		20 00
Texas.....		27 00	Delaware Co., Iowa.....		30 00	Jewell Co., Ks.....		8 65
Alderson & North Alderson,			Dutchess Co. Female, N. Y.	260 73	6 50	Jefferson Co., Ohio.....		125 01
W. Va.....	7 85	38 85	Denton Co., Texas.....		43 62	Jackson Co., W. Va.....	7 05	20 65
Bullock Co., Ala.....	26 00	17 89	Edgar Co., Ill.....		35 00	Kewanee, Ill.....		28 29
Barnesville, Ga.....		2 90	Elfingham Co., Ill.....		9 00	Kent Co., Mich.....		30 00
Bartow Co., Ga.....	100 00	50	Ellsworth Co., Ks.....		28 47	Knox Co., Ohio.....		100 00
Blackford Co., Ind.....		24 29	East Saginaw, Mich.....		40 00	Leesburg, Fla.....		15 00
Boyd Co., Ky.....		67 18	Edgar & Vic., Neb.....		37 45	Livingston Co., Ill.....		42 94
Boyle Co., Ky.....		40 00	Fillmore Co., Neb.....		14 35	Lee Co., Ill.....		35 00
Brown Co., Minn.....		11 74	Fairfield Co., Neb.....	11 70	24 20	Licking Co. Welsh, Ohio....		7 56
Blue Earth County Welsh,			Fulton & Hamilton Co., N.Y.		156 03	Lake Co., Ohio.....	7 36	100 00
Minn.....	50 00	10 00	Gainesville, Ala.....		102 26	Licking Co., Ohio.....		44 78
Bergen Co., N. J.....	37 82		Gaylesville, Ala.....		8 50	Luling, Texas.....		35 00
Burnet Co., Texas.....		30 00	Gadsden, Ala.....		10 00	La Crosse Co., Wis.....		23 57
Chilton Co., Ala.....		11 50	Gilmer Co., Ga.....		20 50	Laramie City, Wyo.....		21 46
Central, Cal.....		25 05	Greene Co., Ill.....		197 14	Madison Co., Ala.....	17 05	
Chattooga Co., Ga.....		7 21	Goodhue Co., Minn.....		34 12	Marshallville, Ga.....		25 00
Crawford Co., Ks.....		7 75	Geneva, Neb.....	7 99	32 80	Mishawaka & Vic., Ind.....		14 61
Carroll Co., Mo.....		5 39	Greene Co., Tenn.....		13 85	Montcalm Co., Mich.....		21 55
Caldwell Co., Mo.....		1 70	Hall Co., Ga.....		14 25	Monroe Co., Miss.....	60 00	
Clay Co., Neb.....	4 53	4 74	Harmony Grove, Ga.....		16 54	Marshall Co., Miss.....		7 75
Colfax Co., Neb.....		10 04	Hendricks Co., Ind.....		3 13	Montgomery Co., N. Y.....		5 97
			Hickory, N. C.....		25 00	Middlesex Co., N. J.....	200 00	

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collections.	Gifts from Aux- iliaries.	Gifts from Indi- viduals.	From Sales of Books Donated.	Sales reported by Colpor- teurs.	Income from Perpetual Trust Funds.	Sales re- ported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellane- ous.	Total Transfers.	Total Cash.
Cash.....	5,950 00	3,618 42	19,304 68	346 23	11 82	24 00	1,514 07	5,010 37	.....	3 20	\$	\$
Transfers.....	.....	.....	.....	.....	12 64	98 13	.....	.....	.....	60	111 37	35,782 79
From Auxiliaries.....											451 37	8,906 03
" The Trade.....											6 88	1,355 08
" Rents.....												1,801 83
" Investments subject to Life Interest.....												602 92
" Interest on Available Funds.....												133 41
" Trust Funds.....												20,509 05

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Depository Sales.	Retail Sales.	Sales of Waste Material.	Job Work.	Miscellaneous.	Total Transfers.	Total Cash.
Cash.....	.....	2,491 30	1,047 75	.....	.....		3,539 05
Transfers.....	22,340 60	498 82	.....	727 66	2 79	24,669 87	
Total Transfers.....						24,639 49	72,630 16
" Cash Receipts.....							25,605 05
Cash Balance from September.....							\$98,235 21

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

	Credited			Credited			Credited			Credited	
	as Donation.	on Account.		as Donation.	on Account.		as Donation.	on Account.		as Donation.	on Account.
Mecklenburg Co., N. C.....		\$100 00	Swift Co., Minn.....		\$80 97				Ypsilanti, Mich.....		\$12 63
Marlboro Co., S. C.....		15 60	St. Louis, Mo.....		200 00				Yellow Medicine Co., Minn.	\$9 54	
Monroe Co., W. Va.....	\$5 00	6 74	Saginaw Co., Mich.....		25 00					\$19,304 68	\$8,906 08
Mercer Co., W. Va.....	3 50	13 90	Sarpy Co., Neb.....		9 70				FROM SALES OF BOOKS DONATED.		
Milwaukee Co., Wis.....		25 00	Saunders Co., Neb.....		5 75				Hancher, Rev. J. M., Rapid City, Dak.	\$5 50	
Nelson Bible Com., Neb.....		28 15	Sutton & Vicinity, Neb.....	1 75	24 84				Presbyterian Board of Publication,		
New York.....	18,000		Scioto Co., Ohio.....		50 00				Philadelphia, Pa.....	8 32	
New London, Wis.....		25	Stephensville, Texas.....		34 10					\$11 82	
Olmsted Co., Minn.....		1 80	Stephens City, Va.....		9 45				SALES REPORTED BY FOREIGN		
Otsego Co., N. Y.....		108 28	Summers Co., W. Va.....	13 24	26 08				AGENCIES.		
Oregon.....		181 90	Sauk Prairie, Wis.....		10 25				Cuba Agency.....	\$48 50	
Outagamie Co., Wis.....		5 60	Terrell Co., Ga.....		12 15				Levant Agency.....	4,961 87	
Pike Co., Ala.....		29 12	Trigg Co., Ky.....		9 21					\$5,010 37	
Parkersburg, Iowa.....		28 97	Tompkins Co., N. Y.....		50 00				MISCELLANEOUS.		
Pulaski Co., Ky.....		88 98	Tarrant Co., Texas.....		67 82				Sales by Colporteurs.....	\$24 00	
Pontotoc Co., Miss.....	5 00	20 00	Trempealeau Co., Wis.....		8 00				Retail Sales.....	2,491 20	
Pompton, N. J.....	28 00		Union Co., Miss.....		60 00				Trade Sales.....	1,255 08	
Pennsylvania.....		1,800 00	Ulster Co., N. Y.....	60 00	200 00				Rentals.....	1,801 83	
Rome, Ga.....		18 00	Union, W. Va.....	12 15	15 12				Trust Funds, (Dr. Charles Harris		
Republic Co., Ka.....		3 50	Virginia.....		500 00				Legacy).....	20,509 05	
Rooks Co., Ks.....		14 58	Vermont.....	200 00	522 96				Income from Trust Funds.....	1,514 07	
Redwood Co., Minn.....		88 00	Walker Co., Ga.....		7 88				Income from Available Funds.....	133 41	
Red Hook, N. Y.....	60 00		Woodford Co., Ky.....		21 09				Income subject to Life Interest.....	602 92	
Reidville, S. C.....		7 80	Winona Co., Minn.....		87 26				Sales of Waste Materials.....	1,047 75	
Rockdale Bible Com., Tex.....		10 98	Wayne Co., N. C.....		60 00				Miscellaneous.....	8 20	
Selma Bible Society, Ala.....		57 14	Westchester Co., N. Y.....		585 00					\$29,482 61	
Savannah, Ga.....		3 57	Warren Co., N. J.....	30 00	200 00				Total Receipts.....	\$72,630 16	
Sharon & Lind Grove, Iowa.....		50 00	Wayne Township, Ohio.....	13 32	26 68						
Story Co., Iowa.....		85 35	Waxhaw & Shiloh, S. C.....		9 00						
Steuben Co., Ind.....		66 53	West Washington B. S.,								
Scott Co., Ky.....		66 20	Wash.....		14 95						
Shawnee Co., Ka.....		154 21	York Co., Me.....		22 25						

FOR OCTOBER, 1889.

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	District Sup'ts' Salaries and Ex- penses.	Colpor- teurs' Salaries and Ex- penses.	Foreign Agencies.	Grants to Mis- sion'y & other So- cieties.	B. S. Record.	Miscel- laneous.	BIBLES.				Total Transfers.	Total Cash.
							To Colport- age.	To Foreign Agencies.	To Life Members.	Donated.		
Cash.....	2,747 95	55 74	13,167 93	1,200 00	147 09	209 82	95	.....	.....	.....	\$	\$
Transfers...	....	....	....	....	354 33	1 60	4,497 60	699 77	653 75	1,498 08	7,605 13	17,529 48
Auxiliaries—Value of Books Supplied, &c.....											12,528 87	
The Trade— “ “ “ “											2,340 70	
Books for the Blind on Account of Burr Legacy Income.....											55 09	
Bible House Expenses.....												4,966 71
General Salaries and Expenses.....											369 26	2,520 27
Interest on Life Investment.....												159 58
Trust Funds Invested.....												20,509 05
Building Alterations.....												456 67

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manuf'g Repairs & Expenses.	Building Repairs & Expenses.	Machin'ry & Tools.	Salaries and Ex- penses in Depository	DEPOSITORY.			Discount on Sales.	
							Boxes, Cartage, Postage, &c.	Value of Books re- turned.	Miscel- laneous.		
Cash.....	10,081 74	472 75	181 83	2,403 36	1,027 72	484 27	180 36	....	372 77	....	15,204 80
Transfers..	....	....	....	....	....	....	3 75	34 68	....	1,802 11	1,840 44
Total Transfers.....											24,639 49
“ Cash Disbursements.....											61,346 56
Cash Balance forward to November.....											36,888 65

N. B.—The amounts in ITALIC type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each. \$98,235 21

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D.....	Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.....	
REV. ALBERT S. HUNT, D.D.....	Treasurer.
WILLIAM FOULKE.....	
CALEB T. ROWE.....	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from *twenty cents to twenty-seven dollars*. Testaments from *five cents upwards*.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, Birmingham, Ala.
Arkansas.....	Rev. W. H. VERNOR, D. D., Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, Oakland, Cal.
Georgia.....	Rev. HERBERT P. MYERS, Barnesville, Ga.
Illinois.....	Rev. E. G. SMITH, Princeton, Ill.
Indiana.....	Rev. W. J. VIGUS, Wabash, Ind.
Iowa.....	Rev. R. W. HUGHES, Grinnell, Iowa.
Kansas.....	Rev. S. D. STORRS, Topeka, Kansas.
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M. D., Covington, Ky.
Louisiana & Mississippi.....	Rev. J. W. McLAURIN, New Orleans, La.
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & Dakota.....	Rev. JOSHUA T. EVANS, Minneapolis, Minn.
Missouri.....	Rev. J. W. LEWIS, D. D., St. Louis, Mo.
Nebraska, Colorado, & Wyo- ming.....	Rev. GEO. W. WAINWRIGHT, Blair, Neb.
New York.....	Rev. DAVID BOYD, Oneonta, N. Y.
North & South Carolina.....	Rev. THOMAS H. LAW, Spartanburg, S. C.
Ohio.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon, Washington Terr'y, Idaho, and Montana.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
West Virginia.....	Rev. THOMAS COTTON, Parkersburg, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the *Holy Scriptures without note or comment*; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the *Auxiliary Societies* within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1889, will be **30** cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.